

48  
The Lords doing, Marvellous in our Eyes.

---

A  
**S E R M O N**

Occasion'd by the  
**Late Dreadful S T O R M.**

Preach'd

On *Wednesday* the 19th of *January* 1703.

Being the Day appointed by Her Majesties  
Proclamation for a General Fast.

---

By **RICHARD STEPHENS,**  
Rector of *Stock-Gallard* in *Dorsetshire*.

---

**L O N D O N,**

Printed for *Thomas Speed*, over against *Jonathan's*  
Coffee-House in *Exchange-Alley*, in *Cornhill*. 1704.

# SEARMON

LECTURES

BY

THE REV. J. C. H. ...  
OF THE ...  
...  
...

BY ...  
...  
...



LONDON

Printed for ...  
...  
...

A

# SERMON

Occasion'd by the

Late Dreadful STORM.

PSALM CXVIII. 23.

*This is the Lords doing, and it is  
marvellous in our eyes.*

**T**WAS a Scene full of Surprize and Wonder, for the Son of God to become Incarnate for the Sins and Miscarriages of Human Race; the Builders which reject-  
ed that precious Stone, little thought he would become, at last, the Head Stone in the Corner; the designs of Providence were laid too deep to be perceived by Mortals at first View; the Almighty chose to alarm and amuse the World by Wonders and Mi-

A 2

racles



racles, and by a continual Train of Mercies and Providences he makes his Power and Glory still known among Men; for when Famine or Pestilence; or any other Terrible Vengeance shall pursue the World; when the Sword or Fire shall extend their Triumphant Arms, and the Earth be sprinkled with Blood and Ashes; when the sluggish Ocean shall be animated with Heat and Fury, and be forced beyond its Bounds, by such a terrible and raging Tempest as shakes the Foundations of the Universe, and makes Nature it self Groan and Tremble: We have great reason to be surpriz'd with Wonder and Amazement, and to Proclaim with the Royal Psalmist, *This is the Lords doing, and it is marvellous in our eyes.* From the Words I shall observe Five things.

I. I shall shew how we are to understand this expression of the Psalmist, *This is the Lords doing.*

II. How we may discern and know when a thing is the Lords doing.

III. That those Terrible and Amazing Storms which did lately shake and afflict the World, were the Lords doing; taken in the most strict and proper Sense.

IV. That such Dreadful and Awakenning Judgments do justly Challenge our Wonder and Admiration, for, *it was marvellous in our eyes.*

V. That



V. That such a Terrible and Astonishing Vengeance doth loudly call for our Amendment and Reformation.

1. *This is the Lords doing*, may be taken in a large and general acceptation, and then whatsoever is done in the World may be said to be the Lords doing; for God is the Author of our Life and Existence, and by a general Concurrence of his Providence co-operates with all his Creatures, for in him we Live, Move and have our Being. He has fixt the Springs and Principles of Motion in all Natural Agents, and their powers and efficacy flow from him; those kind and benigne influences by which the Sun warms us by day, and those more sharp and piercing Vapours by which the Frost Chills us by Night, receive their Power and Influence from that Fountain of Perfection, which is the first mover of all Natural Causes.

2. *This is the Lords doing*, may be taken in a restrain'd and limited Sense, and may be Expounded to signifie that God is immediately concern'd in the causing of such effects, that the Designs were laid by his Wisdom and Contrivance, and fulfilled accomplit by his more immediate concurrence and Operation. Such Events as these may be stiled *the Lords doings*, in the strictest and most proper sense; for God is the principal Cause in the producing of such Effects; and Natural Agents are the Instruments by which he doth bring about and

execute his Designs; for though God has endow'd Natural Agents with natural virtues and powers, yet they are still under his Empire and Government; he can check and controul their natural motions, suspend and temper their influences, and make 'em produce effects, stamp't with such visible marks and impressions, as shall declare 'em to be the Work and Power of some great invisible Being; and what those marks and impressions are, I come next to consider;

2ly. How we may discern and know when a thing is the Lords doing.

1. When Natural Agents act in a strange and unusual manner, we must ascribe their motions and operations to the guidance and direction of some great invisible Power; for all Natural Agents would be as steady and regular as the Sun and Moon are in their Motions, had they not been under the Laws and Government of some higher Power: Their natural powers and virtues may sometimes, indeed, be interrupted and abated, by the force and pressure of contrary Agents; or they may be hastned in their motions by the speedy Accession of other Bodies; but when they shall loose their Native qualities and endowments on a sudden, or shall act even beyond their Natural powers and vertues; such strange unexpected Events must be appropriated to that Almighty Being, which doth rule and govern them at his pleasure. Those Wonders which *Moses* wrought

wrought for the redemption of *Israel* out of *Egypt*, carried with them such visible tokens of a Supreme Power, as made the *Egyptians* themselves Believe and Tremble; and the Prophet *Samuel* alledges the strange and unusual operations of Natural Agents, to be a very sensible proof that *Israel* had offended the Lord *Jehovah*; *Is it not Wheat Harvest to day, and I will pray unto the Lord, and he will send you Thunder and Rain, that ye may know, by those unusual Dispensations of Providence, that ye have provoked the Lord your God*: And our Saviour expressly declar'd, that those Wonders which he wrought for the Conversion of *Tyre* and *Sidon*, *Chorazin* and *Bethsaida*, would heighten their Infidelity, and leave no room for excuse.

2. When such strange and unusual operations of Natural Agents, shall carry very signal Blessings or Afflictions along with them, this is a manifest mark and token, that they are guided in their motions by some Wise Invisible Mind: For to Bless or Afflict the World, is too full of Wisdom and deep Contrivance, to fall within the reach and compass of meer Natural Powers: 'Tis the work of a deep designing Providence, to govern Natural Causes with such an Absolute sway and Empire, that their motions and tendencies shall bring Blessings or Afflictions upon the World. Those Seven Years of Plenty and Fulness, which filled *Egypt* with Food and Corn; and those Seven Years of Dearth and Famine, which brought want of Bread, and cleanness of Teeth in their



their Habitations, were the Visible work of a Wise over-ruling Providence, not the result of a Blind Accident or Chance. When a Kingdom is Visited with the more refreshing Rays and Blessings of Heaven; when *Manna* shall Drop down round their Tents, and they shall be encircled with Fulness and Abundance; or when a Nation shall be visited with Judgments, and an astonishing Vengeance: When the Floods shall lift up their Foaming Waves, or they shall feel the severe Lashes of a Terrible and Amazing Tempest, such a Kingdom or Nation may equally Proclaim with the Royal Psalmist, *This is the Lords doing, and it is marvellous in our eyes;* which leads me to shew

3. That those Terrible and Amazing Storms, which did lately shake and afflict the World were the Lords doings, taken in the strictest and most proper sense: For,

1. Those Terrifying Gusts and Vapours did act in a strange and unusual manner, those Natural Agents did even exceed their Natural Virtues and Powers; and 'tis not easy for us to imagine how they could be so restless and violent in their motions, had they not been Hurried on by the Divine Fury and Vengeance. We may allow the Philosophers to Travel into the deep Recesses of Nature, and search after Materials to compose such a frightful amazing Scene; but when they are Tired with their Search and Enquiries, they must have recourse  
at

at last to that Infinite Wisdom, which has the sole guidance and direction of all Natural Causes. For whether they Trace the rise and original of such a furious and raging Tempest, back into the Bowels of the Earth, or into the more Vaporous Bosom of the Air, they must allow its Fury and Vengeance to come from the Lord; for who can ascribe such strange and unusual Operations of Nature, to the casual and fortuitous motions of meer natural Agents? We have never before either seen or felt, neither do the Annals or Reports of our Fathers, mention such a furious distracting Storm; and yet Natural Agents are always in motion, they are always exerting their operations; and the most gross and sluggish of the Celestial Bodies do compleat and fulfil their Courses, twice within the Circle of a Mans Age; and therefore if such Strange and Unusual Events may be imputed to the motions and tendencies of meer Natural Agents, we might reasonably expect to meet with such an Amazing Tempest at least once in every Thirty Years: But such Events are Strange and Surprizing to us, they have not their stated times, as the Sun and Moon have for their return, but may come sooner or later, as Providence pleaseth, for God hath a hand in all the great Shakings and Convulsions of the World; if the Winds blow and the Billows rage, 'tis to rouse and alarm Mortals, and Convince unbelieving Man what the Fate of Sinners will be.

**H.** The late Terrible Tempest was the Lords doing.  
C

ing, in the most strict and proper Sense; for it carried the signal marks and expressions of Gods Fury and Vengeance along with it; 'twas a mighty Terror and Affliction to that part of the Nation through which it passed; the destroying Angel unsheathed his Sword, and proved almost as Fatal to us as to the *Egyptians*; for though there was not a Dead Body in every House, yet few escap't the amazing Stroaks of some remarkable Fury; the Melancholy Victims of a Terrible Vengeance were very numerous amongst us, the Land and the Ocean were Laden with Spoils and Triumphs, and 'twill call for some Millions, to make up our Private and Publick Losses, which at this Juncture must needs be a very Formidable Blow to the Kingdom. Had we lain folded in the Arms of Peace and Security, such a Wound might be quickly Heal'd, but when we are to Struggle with a Potent and Restless Enemy, and must open our own Veins to give Life and Subsistence to others, 'twill Challenge Time for to Scar it over, and must needs be very sharp and afflicting, because proper Remedies can't be applied for the easing its Pain and Smart: Such strange and Formidable Events, Events clad with all the appearances of a Divine Fury and Vengeance, can't be ascrib'd to the force and energy of Inferiour Beings, but we must conclude with the Royal Psalmist, *This is the Lords doing, for it is marvellous in our eyes*; which brings me to shew

4thly. That



4thly. That such Dreadful and Afflicting Judgments do justly Challenge our Wonder and Admiration; for

1. Is it not a Theme full of Wonder and Amazement, to have the Universe in a shaking Palsy about us; to have our shady Groves and our more useful Houses demolisht by the Rage and Violence of an impetuous Whirlwind? Who can reflect without Astonishment, on those unfortunate Persons, which perished in the Ruins of their own Fabricks? or on the sudden Fate of those greater numbers, who made their Graves in the Sand together? when the Ocean shall be chased beyond its Bounds, and shall Threaten us with a Second Deluge; when we must fly to the Trees for help and safety, while our Flocks and Herds are floating upon the Waves; when the shrill Sounds of Trumpets and Canons shall be but Silent Whispers, if compar'd with the louder Murmurs of a Storm; such an Astonishing Scene may very justly Challenge our Wonder and Admiration; when we shall see and feel such things as were beyond our Thoughts and Conception; when such Events shall happen, as shall far exceed the brightest Ideas we could possibly frame about 'em, this must double our Wonder and Astonishment: For the Powers of our Minds cannot bear up, but must be all equally confounded with the Terrour and greatness of such a frightful astonishing Scene.

2. When

2. When such a Terrible Vengeance shall steal unawares upon us, without giving any Notice of its coming, this must needs add to its Terror and Affrightment; for when we are sensible of approaching Danger, we may seek out for Shelter and Protection, and may comfort our selves, that we may be secure and safe in such or such a place of Retreat; but when we shall ly down in Peace and Security, and be frighted out of our Beds by Dangers more to be feared than Thieves or Robbers; when the place of our Rest shall become the place of our Burial, and our safest *Asylum* shall prove Dangerous and Fatal to us; when the Mariners shall be surpriz'd in their desired Haven, and throw themselves for Protection on the Merciless and Foaming Waves; when the Ocean, which but now was Calm and Still as a Pond, shall on a sudden be Armed with Wrath and Fury; when she shall make no difference, no marks of distinction between a Man of War and the smallest Pinnace, but shall equally Suck them into her Devouring Womb; when she shall glut her self with Blood, and Spoil and Spew forth her Conquered Vassals in Triumph on the Neighbouring Shoars; such a sudden unexpected Vengeance will Startle us with Surprize and Horrour, and make us cry out with the Royal Psalmist, *This is the Lords doing and it is marvellous in our eyes*; which leads me to the

And

at last to that Infinite Wisdom, which has the sole guidance and direction of all Natural Causes: For whether they Trace the rise and original of such a furious and raging Tempest, back into the Bowels of the Earth, or into the more Vaporious Bosom of the Air, they must allow its Fury and Vengeance to come from the Lord; for who can ascribe such strange and unusual Operations of Nature, to the casual and fortuitous motions of meer natural Agents? We have never before either seen or felt; neither do the Annals or Reports of our Fathers, mention such a furious distracting Storm; and yet Natural Agents are always in motion, they are always exerting their operations; and the most gross and sluggish of the Celestial Bodies do compleat and fulfil their Courses, twice within the Circle of a Mans Age; and therefore if such Strange and Unusual Events may be imputed to the motions and tendencies of meer Natural Agents, we might reasonably expect to meet with such an Amazing Tempest at least once in every Thirty Years: But such Events are Strange and Surprizing to us, they have not their stated times, as the Sun and Moon have for their return, but may come sooner or later, as Providence pleaseth, for God hath a hand in all the great Shakings and Convulsions of the World; if the Winds blow and the Billows rage, 'tis to rouse and alarm Mortals, and Convince unbelieving Man what the Fate of Sinners will be.

II. The late Terrible Tempest was the Lords doing.



ing, in the most strict and proper Sense; for it carried the signal marks and expressions of Gods Fury and Vengeance along with it; 'twas a mighty Terror and Affliction to that part of the Nation through which it passed; the destroying Angel unsheathed his Sword, and proved almost as Fatal to us as to the *Egyptians*; for though there was not a Dead Body in every House, yet few escap'd the amazing Stroaks of some remarkable Fury; the Melancholy Victims of a Terrible Vengeance were very numerous amongst us, the Land and the Ocean were Laden with Spoils and Triumphs, and 'twill call for some Millions, to make up our Private and Publick Losses, which at this Juncture must needs be a very Formidable Blow to the Kingdom. Had we lain folded in the Arms of Peace and Security, such a Wound might be quickly Heal'd, but when we are to Struggle with a Potent and Restless Enemy, and must open our own Veins to give Life and Subsistence to others, 'twill Challenge Time for to Scar it over, and must needs be very sharp and afflicting, because proper Remedies can't be applied for the easing its Pain and Smart: Such strange and Formidable Events, Events clad with all the appearances of a Divine Fury and Vengeance, can't be ascrib'd to the force and energy of Inferiour Beings, but we must conclude with the Royal Psalmist, *This is the Lords doing, for it is marvellous in our eyes*; which brings me to shew

4thly. That

monthly. That such Dreadful and Afflicting Judgments do justly Challenge our Wonder and Admiration; for Is it not a Theme full of Wonder and Amazement, to have the Universe in a shaking Palsy about us; to have our shady Groves and our more useful Houses demolish'd by the Rage and Violence of an impetuous Whirlwind? Who can reflect without Astonishment, on those unfortunate Persons, which perished in the Ruins of their own Fabricks; or on the sudden Fate of those greater numbers, who made their Graves in the Sand together? when the Ocean shall be chased beyond its Bounds, and shall Threaten us with a Second Deluge; when we must fly to the Trees for help and safety, while our Flocks and Herds are floating upon the Waves; when the shrill Sounds of Trumpets and Canons shall be but Silent Whispers, if compar'd with the louder Murmurs of a Storm; such an Astonishing Scene may very justly Challenge our Wonder and Admiration; when we shall see and feel such things as were beyond our Thoughts and Conception; when such Events shall happen, as shall far exceed the brightest Ideas we could possibly frame about 'em, this must double our Wonder and Astonishment: For the Powers of our Minds cannot bear up, but must be all equally confounded with the Terrour and greatness of such a frightful astonishing Scene.

2. When

2. When such a Terrible Vengeance shall Steal unawares upon us, without giving any Notice of its coming, this must needs add to its Terror and Affrightment; for when we are sensible of approaching Danger, we may seek out for Shelter and Protection, and may comfort our selves, that we may be secure and safe in such or such a place of Retreat; but when we shall ly down in Peace and Security, and be frighted out of our Beds by Dangers more to be feared than Thieves or Robbers; when the place of our Rest shall become the place of our Burial, and our safest *Asylums* shall prove Dangerous and Fatal to us; when the Mariners shall be surpriz'd in their desired Haven, and throw themselves for Protection on the Merciless and Foaming Waves; when the Ocean, which but now was Calm and Still as a Pond, shall on a sudden be Armed with Wrath and Fury; when she shall make no difference, no marks of distinction between a Man of War and the smallest Pinnace, but shall equally Suck them into her Devouring Womb; when she shall glut her self with Blood, and Spoil and Spew forth her Conquered Vassals in Triumph on the Neighbouring Shoars; such a sudden unexpected Vengeance will Startle us with Surprize and Horror, and make us cry out with the Royal Psalmist, *This is the Lords doing and it is marvellous in our eyes*; which leads me to the

V. And



V. And last Consideration, *viz.* That such a Terrible and Astonishing Vengeance doth loudly call for our Amendment and Reformation. For when God sends forth his Messengers to scatter the Vials of his Wrath and Fury, 'tis to Rouse and Awaken Mortals, and bring them to Repentance and a better Mind: When the Fatal Pleasures of Sin have thrown the World into the profoundest Lethargy and Sleep, God is forc'd to speak aloud, to expel the malicious influences of such Poysonous Opates; he doth not willingly grieve or afflict Sinners, never Lanceth or Searcheth their Wounds, but when they won't be Cur'd by more gentle and easy Proceedings; and when he cuts off a Joint, or Limb, 'tis to prevent the Corruption of the Nobler parts, and preserve the Body from the Venom and Torment of an incurable Gangrene. When he shakes the Flaming Sword of his Fury at us, 'tis to Alarm and Fright us into our Duty, that we may forsake our Sins and be Sav'd: We have seen the Fierceness of his Anger Graven on the Clouds and Sands; the Winds and the Waves have Proclaimed his Fury and Resentments: And when he speaks in such Furious and Hasty Language, we should listen with Reverence and great Attention, for he will not speak to Sinners in Vain; for he is a Wise, a Just and a Powerful, as well as a Gracious and a Merciful Being: If we abuse his Clemency and Indulgence, and those more awakening Providences, by which he strives to reclaim us:

D

If

If the Winds and Storms of his Fury cannot extinguish the Flames and Fire of our Lusts; we have great reason to fear that we shall miserably Perish by some sudden and hasty Vengeance; for if neither his Mercies nor his Judgments can make us wiser and better, his Wisdom and Justice will press him on to destroy us, and how miserable will the Fate of those Sinners be, which have rejected the loudest Calls to Repentance, and out-sinn'd the Mercies of the most Compassionate Being? Could we but frame a just and adequate Notion or Idea of those Trembling Horrors which will be the Sinners Portion, when he meets with his Fatal and Final Ruine: This would Fright us from our Sins, and not suffer us to be Wicked one moment longer; for who can bear the Sight of an Offended Deity? of a Deity cloathed with an Astonishing Fury? who carries Terror in his Looks, and whose Eyes Flame with Vengeance. Had we seen the Wonders of the Lord in the Deep, or heard the melting Shrieks and Cryes of the numerous Crouds, which perished among the Waves; this would strike Terror into our Hearts, and make us afraid of injuring such a Glorious and such a Powerful Being. And if the Sight or Sound of such a Melancholy Scene be so Terrible and Afflicting, shall we any longer provoke that Sacred Majesty, whose Face is a Consuming Fire? Shall we continue to be Vile and Wicked, when we cannot tell how sudden our Change may be: We may be surprized with Vengeance in the midst of the

the next Sin, as *Zimri* and *Coxbi* were, and be sent down Quick into Hell to be Tormented with Damned Furies for ever; which will be a more Terrible Judgment than to be wrapt up and covered in the Waves and Surges of the Merciless Ocean. How will Sinners Fear and Tremble, when they see and feel such Amazing Judgments? They will be fill'd with Trembling Horrors and strange Confusion of Thoughts; and will be forc't to Proclaim the Justice and Severity of such an Astonishing Providence, in the Language of the Text, *This is the Lords doing, and it is marvellous in our eyes.*

Thus have I passed over the several parts of my Discourse, I shall proceed to make some Remarks on the whole, and so hasten to a Conclusion.

*First*, Such a Dreadful Surprizing Providence should make us Humble our selves under the Mighty Hand of God, that he may Exalt us in due time; for what are such poor, contemptible Creatures as we, in comparison of that Glorious and Mighty Being, which can Pull down the World about our Ears, and Blow us into Nothing with the Breath of his Fury? When God ariseth to shake Terribly the Earth, when he brings Storms and Tempests out of his Treasures, to grieve and afflict the World, we must not ascribe them to Accident or Chance, but to the Force and Energy of an Omnipotent Power: For, whether those Terrifying Gusts  
and



and Vapours came from the Caverns of the Earth, or were rais'd by the unusual Motions and Configuration of the Heavens, we are to consider them as the Effects and Consequences of Gods Displeasure ; for whatever the Natural Causes of such Astonishing Judgments may be, their Stings and Vengeance must come from the Lord: And shall we not Humble our selves before such a Glorious and Mighty Being, be Clad with Sack-cloth and Ashes, and ly Prostrate before his Altars, when we see and feel his Resentments? When *Jonah* Preached to the *Ninevites*, *Yet Forty days and Nineveh shall be destroyed*, there was a general Out-cry in the City, the King and the Beggar were equally Alarm'd, and covered themselves with Sack - cloth and Ashes ; and shall not we expresse some Signs of Humility and Contrition, when God himself Preacheth so powerfully in his Judgments to us ?

*Secondly*, The Terrible Warnings and Admonitions of Heaven, should make deep and lasting impressions upon our senses: We must think on the Storm though past and gone, and bring our Fears again to Remembrance: Had God spoken unto us by an Audible Voice from the Clouds, we should have fastned it upon our Minds, and with the *Israelites* Tremble and be afraid ; and shall we suffer those amazing Judgments to slip out of our Minds, which carried with them the Signal Expressions of Wrath and Fury ? Shall not those Scars, which the Wound

Wound hath left, perpetuate the Remembrance of it, and make us Bow down and Tremble before that Glorious and Mighty Being, which can Destroy and Ruine us in a Moment? God has no Inclination to Destroy Sinners, but earnestly desires that they would Repent and be Sav'd; and we have Reason to Credit and take his Word, *For he is not a Man that he should Lie, or the Son of Man that he should Repent*; he is not guided by such Humours and Passions as we are. There are no such Blemishes, no such Imperfections in the Deity: He is all Love says St. John; though his Judgments may sometimes Rage in the World, yet *his Mercy is over all his Works*. When God did manifest his Glory unto Elijah, *a great and mighty Wind did rend the Mountains, and break in pieces the Rocks before him, after the Wind there passed by an Earthquake, after the Earthquake a Fire*, but the Lord did not pass under those Terrible Appearances, *but he passed by in a small still Voice*; and he does usually appear to the World under such soft and pleasant Representations: He may sometimes signify his Resentments in Furious and Hasty Language; but he does usually speak to Mortals in the Small Still Voice of Blessing and Consolation: Plenty and Fullness, and a numerous Train of the most Kind and Propitious Providences, like the Waves of the Sea, succeed each other: God doth furnish us daily

E with

with a new Succession of his Mercies; but how seldom do his Judgments appear? he hath reserved the Devil and his Angels in Chains of Darkness, till the last and solemn Meeting of the World; and if he happens to let them Loose, or suffers them to Wander to the end of their Chains, to Shake or Disorder Nature, 'tis not often, or for any long continuance, that he does grant them such a Liberty and Indulgence; and when he does, it is to Reform us, and make us the better.

*Thirdly and Lastly,* The great Shakings and Convulsions of Nature, should work in us a general and thorough Reformation of our Lives and Manners; for God sends his Messengers on this Errand, and Woe be to us if we do not Regard and Obey their Message: We may Flatter our selves that the Storm is past and gone, and that we may now Sleep securely within our own Apartments; but those are Vain and Idle Delusions; for God has more Judgments, more Terrible Judgments in Store, his Quiver is full of Arrows; and should he arise once more for Vengeance, what a Miserable Fate will attend such Hardned Presumptuous Sinners, whom neither his Goodness can Lead, nor his Judgements Drive



Drive to Repentance? 'Twas not our Merit, but his Compassion, which rescu'd us from that Gulph of Ruine, which proved Fatal to so many others; We are as Fire-Brands pluck'd out of the Burnings, the Redeemed Vassals of Providence, and shou'd be intirely Devoted to his Worship and Service: When we are Tempted by Secrecy or Retirement, or any other Motive, to be Vile and Wicked, we shou'd consider that we are seen by that Invisible Eye, which is more to be fear'd than Ten Thousand Worlds: Call to Mind those Convulsions and Trembling Horrors which you languish't under, when your Houses Rocked like Cradles, and were likely to be your Graves. Fancy the World to be in Flames about you, and that you hear the Frightful Groans and Yellings of Damned Sinners, which are beyond Thought, beyond Imagination Killing; this, if any thing, will quench the Fire of your Lusts, and put an end to those Wild Debauches, which, if not timely prevented and cur'd, will make you fit Fuel for those Everlasting Burnings.

God grant the Threatnings and Alarms of Heaven may open our Eyes, *that we may see the things which belong to our Peace;*  
'twas

'twas of God's Mercy alone, that we were not all Consum'd by that swift and sudden Destruction, which has Hurried many into their Graves; who were, it may be, more Wise and Vertuous than we are, and might reasonably expect to be as safe and secure as we; there was nothing in us to stay the Destroying Angel; and therefore we must Praise and Magnify God for our Deliverance, that he has been pleased to make us the Living Monuments of his Tenderness and Compassion; and take care by a Wise Improvement of his Mercies, to be ready provided against all surprising unexpected Accidents, when God speaks unto us in the Winds or Weather.

Thus have I touch't at the several points, which I at first intended; what remains, but that we suffer the Word of Exhortation in our passage to the desired Haven; when God speaks in the Winds or the Weather to us; when he pours out the full Vials of his Wrath and Fury on a Wicked World. We should mind those instructive Lessons which his Judgments Declare and Teach; should Reform and Amend our Lives, fling those Vices behind our Backs, which Bar up the ways of Providence, and delay those great Designs, which God seems resolved to accomplish by the Hands  
of

our Gracious Sovereign. Let us do this, and let us do it speedily, with Care and Diligence, Zeal and Fervency, that we may have a sure place of Defence and Shelter, against all the Shakings and Disorders of Nature; and arrive at last in safety to those quiet and blisful Regions, where will be no Gusts of Rapid Vapours to afflict or trouble us; but we shall Rejoice and Triumph to Eternal Ages, and be always entertain'd with such pleasant surprizing Scenes, as will even swallow up our Senses with Wonder and Ravishment, and make us break forth into Praises and Adorations, saying, *This is also the Lords doing, and is beyond expression marvellous in our eyes, Amen.*

---

F I N I S.

---

BOOKS



**B O O K S** Printed for *Thomas Speed*, in *Exchange-Ally* in  
*Cornhill*.

**S**cripture Religion: Or, a short View of the Faith and Practice of a True Christian, as plainly laid down in the Holy Scriptures, and faithfully taught in the Church of England. With Suitable Devotions. By a Divine of the Church of England, 8vo. price 3 s.

The Duties of the Closet, being an Earnest Exhortation to Private Devotion. The Fourth Edition, Corrected. Price 1 s. 6 d.

The Great Duty of Communicating Explain'd and Enforc'd, the Objection against it answer'd, and the necessary Preparations for it stated, with Devotions to be used Before, At, and After the Lord's Supper. By the Author of *The Duties of the Closet*. The Third Edition, 8vo. Price 3 d. or 20 s. a Hundred to those who give them away.

An Anatomy of Atheism, A Poem. By the Author of *The Duties of the Closet*. The Third Edition 8vo. Price 3 d. or 20 s. a Hundred.

A Sermon Preach'd before the King, on *Job* 5. 12 4to. Price 6 d.

A Sermon Preach'd before the Lord Mayor, on *Prov.* 14 34-4to Price 6 d.

Christianity best Propagated by the Good Lives of Christians. A Sermon Preach'd at *St. Mary-le-Bow*, before the Gentlemen Educated at Merchant-Taylors School, Jan. 16. 1699. On *Mat.* 5. 16. 4to. Price 6 d.

Self Love the Great Cause of Bad Times. A Sermon Preach'd before the Society of the Mystery of Goldsmiths, at the Parish Church of *St. Lawrence-Jury*, on Tuesday the 4th of February 1701. on 2 *Tim.* 3. 1. and part of the second verse. 4to. Price 6 d.

The Friendship of the World Enmity with God. A Sermon Preach'd before the Queen at her Royal Chappel at *St. James's*, November 15. 1702. Publish'd by Her Majesty's Special Command, 4to Price 6 d.

The Excellency and usefulness of Wisdom, Especially to Persons of Quality and Estate. A Sermon Preach'd at *Bishop Starford Church*, on Tuesday the 17th. of August 1703. on *Eccles.* 7. 11, 12, at a Feast of some of the Gentry and Clergy of *Essex* and *Hertfordshire*, for the Encouragement of the School there. Publish'd at the Request of the Stewards, 4to. price 6 d.

These by the Reverend Sir William Dawes, Baronet, D. D. and Chaplain in Ordinary to Her Majesty.

Conversation in Heaven, in two Parts, Part I. Being Devotions consisting of Meditations and Prayers on several Considerable Subjects in Practical Divinity. Written for the Raising the Decay'd Spirit of Piety. Part II, Being Sacramental Devotions; Consisting of Meditations and Prayers Preparatory unto a Worthy Receiving of the Holy Communion: As also, Meditations and Prayers suited to every Part of Administring and Receiving it. The Third Edition, Corrected, with Additions. 12mo price 3 s.

Knowledge and Vertue the Great Ornaments of Humane Nature. A Sermon Preach'd before the Gentlemen Educated at Merchant Taylors School, at *St. Mary-le-Bow*, December 11. 1701. 4to. price 6 d.

The

**BOOKS Printed for Thomas Speed.**

*The Evidence of Things not Seen: Or the Immortality of the Human Soul, prov'd from Scripture and Reason, in Two Discourses: Wherein are contain'd some Remarks on the Fundamental Principles of Two late Books, The One, Entituled, Second, The Other, Farther Thoughts concerning Human Soul, Together with an Examination of the Opinion of a Middle place of Residence, supposedly assigned to the Deceased Souls of the Righteous, between Death, and the Day of Judgment. The Second Edition with large Additions. 8o. price in Sheep 2 s. in Calf 2. s. 6 d.*

These Three by the Reverend Dr. Lawrence Smith, Rector of South-Warmborough in Hampshire.

A Sermon at the Funeral of Mrs. Elizabeth Fisher, Sister to the Honourable Sir William Daves, Baronet, D. D. and Wife to the Reverend Doctor Peter Fisher, Preach'd at Bennington in Hertfordshire, June 2. 1698. By William Milner, Vicar of Shephall in Hertfordshire, 4to. price 6 d.

*Of the Happiness of the Saints in Heaven. A Sermon Preach'd before the Queen at White-Hall, October 12, 1690. By William Beveridge D. D. Now Lord Bishop Elect of St. Asaph. The Seventh Edition in 12 s. price 3 d. or 20 s. a Hundred to those who give them away.*

The Same Sermon of a large Print, 4to. price 6 d.

An Earnest Persuasive to the Practice of Family Piety, with suitable Devotions, By William Swinder, Vicar of Great Sampford and Hempsstead in Essex, 12mo, price 1 s. in Sheep, in Calf 1 s. 6. d.

*The Regular Church of England Man's Devotions, Fitted both for the Family and Closet. In three Parts. Being a Collection of Prayers suited for most Occasions and Conditions of Life: Together with useful Instructions to a Devout Behaviour and Pious Practice, By Edward Cressfield, M. A. In twelves, price 2 s. in Sheep, in Calf 2 s. 6 d.*

A short Discourse on the Holy Sacrament of the Lords Supper, Wherein its Primitive Practice, with the Reason of its disuse and neglect, are fully set forth. What are meant by Eating, and Drinking unworthily, and Eating and Drinking our own Damnation, are made plain to the meanest Capacity: Also all the most material Scruples and Objections, commonly urged for not Receiving the Blessed Sacrament, are fully Answered. To which are added a Serious Exhortation, with Directions and Forms of Prayer for Receiving of the Lords Supper. By John Shank, late Lecturer of St. Mary Magdalen Bermonsey, in Southwark. The Third Edition 12mo, price Bound One Shilling.

*The Lords doing, Marvellous in our Eyes. A Sermon Occasion'd by the Late Dreadful S. T. O. R. M. Preach'd on Wednesday the 19th of January 1703. Being the Day appointed by her Majesties Proclamation for a General Fast. By Richard Stephens, Rector of Stuck-Gallard in Dorsetshire. 4to price 6 d.*

A Sermon at the Funeral of the Reverend Mr. Thomas Grey, late Vicar of Dedham in Essex, preached in the Parish Church of Dedham, Feb. 2. 1692. with a short Account of his Life. 4to price 6 d.

BOOKS Printed for Thomas Speed.

*The Death of Good Josiah Lamented.* A Sermon occasioned by the Death of our late most Gracious Sovereign Queen Mary of ever Blessed Memory, preach'd at Balsam in Cambridgeshire, March 3. 1695. 4to. price 6 d.

These Two by Joseph Powel, A. M. Rector of Balsam in Cambridgeshire, 4to. price 6 d.

*The Divine Favour the best Alliance, or Repentance the Safest Sanctuary in Times of Danger,* A Sermon Preach'd at the Parish Church of Chelsea near London, on Friday the 19th of December, 1701. Being the Fast Day appointed by his Majesty's Proclamation, 4to. price 6 d.

A Defence of King Charles the First, against the Unchristian and Uncharitable Reflections of a certain Letter, Entituled *Animadversions on the two last 30th of January Sermons*, The One Preached to the Honourable House of Commons, The Other, to the Lower House of Convocation, 4to price six pence.

These Two by the Reverend Dr. John King Rector of Chelsea near London. A Sermon Preach'd at the Funeral of the Honourable Colonel Francis Collingwood, and of his Lady, who were both Interred in St. John's Church in the Island of Nevis in America, May the 29th, and May the 31th. 1699. 4to. price 6 d.

*The Excellency and Advantages of Religion,* A Sermon Preach'd for the Reformation of Manners, in St. John's at Nevis in America, July 21. 1700. 4to. price 6 d.

*Piety and Learning the great Ornament and Character of Priesthood,* A Farewell Sermon, Preach'd at St. John's in Nevis in America, May the 29th. 1701. 4to price 6 d.

These three by the Reverend Mr. Thomas Hezeketh, M. A. and late Rector there.

*Religion the only Happiness;* a Poem, in a Letter to a Friend, 4to pr. 6 d.

Dr. Lister (of Oxford) his *Pharmacopœia*, 12 s. price 2 s.

Shipton's *Pharmacopœia* 12 s. price 2 s.

A Dialogue between *Alkali* and *Acid*: Containing divers Philosophical and Medicinal Considerations, Wherewith a late Pretended New Hypothesis, asserting *Alkali* the Cause, and *Acid* the Cure of all Diseases, is proved Groundless and Dangerous. Being a Specimen of the Immodest Self-applause, Shameful Contempt, and abuse of all Physicians, gross Mistake and great Ignorance of the Pretender John Colbatch. The 2d Edition. pr. 1 s.

A Letter to a Gentleman concerning *Alkali* and *Acid*, Being an Answer to a late Piece, Intituled, *A Letter to a Physician concerning Acid and Alkali*. To which is added a Specimen of a new Hypothesis, for the sake of the Lovers of Medicine. 8vo. Price Six Pence.

These Two by Thomas Ernes Chirurgio-Medicus.